Millennial Star

An Informal Study

No. 27, Vol. 102 Thursday, July 4, 1940

POETRY

THE folly of men who overreach themselves may be seen in this fable of an oyster.

THE AMBITIOUS OYSTER

An oyster lived in an oyster shell
  As oysters usually do;
He slept each night in an oyster bed
  When the work for the day was through.
An oyster he was like all the rest,
  Except ambition gnawed his breast.

The empty shell of a giant clam
  He found one day in the sea.
"Ah, ha! What luck!" he cried to himself,
  "'Twill make a fine house for me."
He pried himself from his own small shell,
  And into the bigger one went to dwell.

The foolish admired his rise in life;
  The envious burned with hate;
But common-sense oysters ignored him quite—
  They knew he was not great.
"His suit's so large"—some folks *will* twit—
  "He doesn't fill out the half of it!"

From his roomy abode he looked with scorn
  Upon the smaller fry;
And thought, "Ah, surely there never has been
  An oyster as big as I."
He now had worries and trouble and care—
  The price he paid to have fools stare.

Fate tempted him on with a turtle-shell—
  The turtle had long since died.
"At last a place that is fit for me";
  So he promptly crawled inside.
"Bah! How have I dwelt in the shell of a clam?
  A place too cramped for the oyster I am!"

The shell was so large, and he so small,
  He tumbled and flopped about.
The waves washed high, and a sudden jolt
  Sent the oyster sprawling out.
A hungry fish swam by just then—
  The oyster was never heard of again!

—Joseph Morris

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And they cast out many devils, and anointed with oil many that were sick, and healed them.—Mark 6: 13

★

EDITORIAL

On the Editorial pages this week the "Star" presents a reduced facsimile of a Tribute in Memoriam to Brother Harry Wright of the Nottingham District in conjunction with a message to the Saints in this country from some of the Missionaries who laboured here. It was sent to President Anastasiou, and will be passed on to the relatives of Brother Harry Wright. Our readers will, no doubt, recognize many of these signatures and a host of memories will be revived by a perusal of them.

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THIS WEEK'S COVER

AN informal study of the First Presidency is the subject of the picture on the cover, showing them walking in the grounds of the Temple in Salt Lake City. Their able and inspired leadership is but an example of that same leadership which has been characteristic of the Latter-day Saint Church for a hundred and ten years. See page 485.

"Love Thy Neighbour Even As Thyself"

By Elder Wallace F. Toronto

THE following address by Elder Wallace F. Toronto, former President of the Czecho-Slovak Mission, was delivered during the second session of the 110th Annual Conference of the Church, Friday, April 5th, 1940.

I BRING you the greetings, brethren and sisters, of a small band of people, Czecho-Slovaks, who know that the Gospel of Jesus Christ is indeed the most priceless possession which they have ever had. They are living in a war-torn country which has been ravaged, robbed and plundered. They are existing under the most adverse of conditions, but none-the-less they live the Gospel to such an extent as would put many of us to shame. Perhaps we need adversity, in order to fully appreciate the commandments and the blessings coming from the Gospel which we have.

Members of the Church in Central Europe have learned to know the deep meaning of the Gospel. They have learned to know that its core and essence is to be found in the admonition of Jesus: "Love thy neighbour even as thyself."

A short time after almost two million German troops had marched across the borders of Czecho-Slovakia—during that time of tension and terror, which inevitably resulted—a young German officer, a fine, straight, clean-looking fellow, walked through the door of our meeting hall in Prague. We thought: Certainly, this is the end of us. The Secret Police have probably sent someone here to close the Mission. Coming up he said: "My name is Brother R. (for obvious reasons it is felt unwise to give his name). I am an officer in the German Army. As soon as I had completed my official duties here in Prague, the first thing I set out to do was to find this Branch of the Church in Czecho-Slovakia. With your permission, I would like to say just a word to this congregation." I replied: "Certainly, Brother R., we shall be happy to hear from you."

He stood up, and in a language which most of the people of Czecho-Slovakia detested, German, he had this to say to the members of the Church and to the friends who were present:

"Brothers and sisters, I come here not on an appointment of my own choosing. I come here as a servant of my government. I know we have brought you considerable distress and dismay. We have caused already much suffering. Nevertheless, you and I have something in common, something which oversteps the boundaries of race, language, and colour. You and I have the Gospel of Jesus Christ. Despite the fact that I speak German and you Czech, yet because of the Gospel we still speak in common terms. The time is coming when we shall know this better than ever before."

I wish I had time to tell you all he said. Tears streamed down the faces of those Czecho-Slovakian people. As he walked down the aisle they stood up and put their arms around him and wept upon his shoulder. Every available Sunday—he believed in keeping the Sabbath—he was at the Branch hall, doing his best to make the Gospel of Jesus Christ a living

thing among a subjugated people.

That is what the Gospel of Jesus Christ does for a man. When it touches him it changes him, and he knows, as President Hugh B. Brown has already said, that all mankind come of common blood, and that we are brothers and sisters in the Gospel of Jesus Christ, all having but one Father. These are momentous things, brothers and sisters. They are truths which cannot be equalled any place in the world, outside the plan of the Gospel.

We regretted having to leave our members in Czecho-Slovakia. Had we been able to leave them in the hands of a successor, we should have felt good about coming home, but conditions would not permit that. Nevertheless it is my testimony to you that some thirty thousand members of the Church who have been left in Europe, who are now carrying on for themselves—despite the fact that they must suffer, and perhaps have want of the necessities of life—are being protected by the hand of the Lord.

A young Ukrainian, Tarnawskyj by name, who had been studying for the ministry in the Greek Catholic Church, was on his way from Warsaw, Poland, to New York City, there to attend a graduate school for the ministry of that church. He came by the way of the city of Prague. As he was going down the street he saw the sign, "Church of Jesus Christ of Latter-day Saints." He noticed that we were holding a meeting at that time. He thought to himself: "I have learned of those people in my studies. I am curious. I think I will go in and see what they have to say."

He entered, dressed in his black robe and white collar, and sat in the back. He was a young man about twenty-eight or thirty years of age. Two of our missionaries stood up and explained some of the principles of the Gospel. They bore their testimonies. Since he spoke Ukrainian, which is kindred to Czech, he understood them. After the meeting he came up and asked: "When do you hold the rest of your services?" We enumerated the meetings of the week and he came to all of them, even including the Relief Society. In a few weeks he made this request: "Brother Toronto, I would like to be baptized into this Church."

"Now, Brother Tarnawskyj, you know you can't make your living in this Church. Our missionaries sustain themselves, either from their own savings or through the sustenance which their folks send them."

"Oh, Brother Toronto," he replied, "I know all about that. Your missionaries have been teaching me the Gospel." Continuing, he said: "I have found the most price-

less thing in all the world. I want the Gospel of Jesus Christ. I have been seeking it for years in the universities and the divinity schools of many lands, and I have never found anything that can equal this."

I said: "All right. As soon as we instruct you a little more fully in the Gospel we shall be happy to have you as a member of the Church." He was subsequently baptized. Upon accepting baptism a great characteristic of truth took hold of him, that of wanting to tell somebody else about it. Of course, those he thought of first were his loved ones back in Poland. He wrote them a long letter, in which he declared: "I have found the greatest thing in life. I want to tell you something of the Gospel of Jesus Christ, that you, too, might enjoy the blessings which flow from it."

I met him a few days later. He wore a long face and was very dejected. "What on earth has happened to you, Brother Tarnawskyj?" "I just received a letter from my folks in Poland. They tell me here: 'Dear Son and Brother: If you do not immediately renounce this thing you call Mormonism we shall cease to send you one penny of support, which you know is your only means of livelihood; and furthermore, we shall disown you as a son and a brother!'"

"What is you answer, Brother Tarnawskyj? You are at the cross-roads. You have a grave decision to make."

"Oh, Brother Toronto, you know what my answer is: 'Dear loved ones, I cannot renounce the thing I hold dearest in life, the Gospel of Jesus Christ. I pray God that you, too, at some future time, through my efforts or the efforts of others, might also come into this Church.'"

During these troublesome times the subtle political forces in Central Europe had operated to break down the Czecho-Slovakian Republic, so that Slovakia gained its freedom, as well as the little province of Ruthenia or Sub-Carpathian Russia, far to the east, hardly larger than the County of Salt Lake. Brother Tarnawskyj finally proposed: "Brother Toronto, many of my countrymen are out there in Ruthenia, a large group of Ukrainians among whom I could work. Since I am an educated man, I think I could get a position as an Inspector in the Ministry of Education. Can you help me get there? I want to become a self-sustaining citizen." "All right. We will help you get to Ruthenia, if you think you can succeed."

Upon his arrival in this new autonomous state, he filed his application for a position in the ministry. It went through the various hands and much red tape through which such things have to pass, and finally reached the Minister himself. Up to this point all went well. When it reached the Minister there was great delay. Finally our brother wrote me a letter and said: "Brother Toronto, I don't know what the trouble down here is. I am qualified for the position, and I have pulled every string I know. And I have prayed. The Lord God knows I am hungry. He knows I need a place to rest my head. I have tried to live the Gospel since I joined the Church. From the earnings on little jobs I have secured here and there I have

(Continued on page 495)

Paragraphs From The Conference Messages Of The First Presidency

THE One Hundred and Tenth Annual General Conference of the Church, which met in Salt Lake City, April 5th, 6th and 7th, was written into the dual record of official report and unforgettable personal experience as a gathering—powerful, significant, faith-promoting—where men and women seeking to serve God and their fellow men found, in terms of plain speech and inspiring music, that the Gospel is still man's most precious inheritance.

FOR the second time in twenty-two years, President Heber J. Grant, resting in California after a recent illness, was not present; but, rejoicing in the strength and wisdom of his Counsellors, President J. Reuben Clark, Jr., and President David O. McKay, he eagerly followed conference proceedings by radio. The following message to the Latter-day Saints was read at the opening session:

PRESIDENT HEBER J. GRANT.

To the Saints in Conference assembled:

I sincerely regret that I am not present with you at this opening meeting of our conference. I know of the spiritual uplift that will come to you. Through the years, I have always counted it a great blessing to participate with my brethren and sisters in General Conference. I had hoped at least to speak to the conference by radio, but the doctors feel it unwise to subject myself to that great strain. They feel, too, that it would be better to regain my strength before making an attempt to return home. Therefore I shall remain here for a few weeks more. The doctors feel it a matter of wisdom for me to stay here another few weeks, even though there would be little danger if I were to return home now. I send my love and blessings to all the Saints and pray that you may have a time of rejoicing during the conference. . . .

I sympathise with our young people because of the temptations that beset them. I urge them, as I always have, to live the Gospel of Christ fully. In that way they will have health and happiness and will meet with success in this life, and will have an eternity of joy in store for them in the life to come. I bless them with courage to meet the problems that lie ahead.

I most earnestly pray for all the general and local officers both in the Priesthood and in the auxiliary organizations and for the advancement of the work of God, and I send my love and blessings to the Saints at home and abroad. Amen.

Read at the opening session, Friday, April 5th, 1940.

. . .

PRESIDENT J. REUBEN CLARK, JR.

WE have balanced our budget. We have felt that it was important that the Church should live within its income, not only for itself as a Church, but for an example to the community, the state, the nation, and to the individual members themselves.

. . .

The Church itself (I am not now speaking of wards and stakes) does not owe any money in the world to any person or

to any institution. All its property is free from encumbrance of any sort; its credit was never higher. There are idle and silly rumours running about to the contrary, but, brothers and sister, I am stating to you the sober facts.

The First Presidency will do all in their power to keep the Church in this condition.

. . .

The First Presidency would like to urge every member of the Church to follow the example set by the Church and to live within his income.

. . .

Sisters of the Church, the chastity of the youth of the Church is largely in your hands. You must enthrone virtue in its sovereign place, you must bring back modesty, must let the beauty of chaste blushes still adorn your cheeks.

Mothers in Israel, teach your sons to honour and revere, to protect to the last, pure womanhood; teach your daughters that their most priceless jewel is a clean, undefiled body; teach both sons and daughters that chastity is worth more than life itself.

. . .

From the earliest days of this Church, malcontents, apostates, "soreheads," have railed out with slander, falsehood, derision, against those whom God called to lead the people.... The Prophet of the Lord has stood above and beyond the carpings of those unrighteous critics. He has always lived, as our leader lives today, in the kindly light of the Lord's approval, the recipient of the Lord's choicest blessings, manifested openly to those who will but look.

. . .

PRESIDENT DAVID O. McKAY.

I WISH to acknowledge God's kindness and mercy to His children everywhere, and to express my abiding faith in the ultimate triumph of the Gospel, and of the final victory of Right over Wrong.

Believing this, I am not blind to the fact that in the attitude of mankind generally, Truth seems to be "Forever on the scaffold, Wrong forever on the throne."

. . .

Today as we behold nations grasping at one another's throats, the strong crushing the weak, we are prone to think that righteousness among nations is waning. In our own country, we know that the struggle is still rife between capital and labour; that enemies to our democratic institutions are becoming more blatant; we see political demagogues more seemingly successful, drunkenness and immorality still flauntingly defiant; and we wonder whether mankind is growing better or worse. In private life unemployment, disappointments, adversity, sickness, and sorrow make us discouraged and sometimes despondent.

Still I am confident that Truth will yet prevail.

. . .

I am as sure as that I am speaking to you that the peace and

happiness of mankind lie in the acceptance of Jesus Christ as Redeemer and Saviour.

. . .

In the light of the principle of free agency, it is not difficult to distinguish between the right and the wrong system of government. It is not difficult to tell when an organization transcends its bounds, and becomes despotic.

. . .

To live in a land in which each individual has the right to life and liberty is a glorious privilege.

. . .

It is well ever to keep in mind the fact that the State exists for the individual; not the individual for the State. Jesus sought to perfect society by perfecting the individual, and only by the exercising of free agency can the individual even approach perfection.

Man's free agency is an eternal principle of progress, and any form of government that curtails or inhibits its free exercise is wrong—Satan's plan in the beginning was one of coercion, and it was rejected, because he sought to destroy the agency of man which God had given him.

When a man uses this God-given right to encroach upon the rights of another, he commits a wrong. Liberty becomes license, and the man a transgressor. It is the function of the State to curtail the violator, and to protect the violated.

. . .

Latter-day Saints should avoid affiliation with any committee, any group, any union that would, through coercion or force, deprive a person of the free exercise of his or her freedom of choice. It is understood, of course, that any person is free to join a union, when to do so favours his best interests; but no one should be compelled to join, or be deprived of any rights as a citizen, including the right to honest labour, if he chooses not to become a member of a union or specially organized group.

. . .

Yes, we are living in turbulent times, the most distressing phase of which is the rejection of Christ by the leaders and dictators of some European nations. But if you have faith in God you must believe as David Star Jordan has aptly said, "in the final inevitable triumph of Truth," and I bear witness to the world in all sincerity that the Gospel of Jesus Christ as restored to the Prophet Joseph Smith is true and embraces all Truth. Paraphrasing the author just quoted, keep the principles of the Gospel as your guide, your companion, your ally and inspiration, and you will tingle with the consciousness of your kinship with the Infinite, and all petty trials, sorrows, and sufferings of life will fade away as temporary harmless visions seen in a dream.

May God give us courage to choose the Right, ability to appreciate the good things of life, and power faithfully to serve Him and our fellowmen, I humbly pray in the name of Jesus Christ our Lord, Amen.

Tribute—In Memoriam

Joseph Henry (Harry) Wright

Husband of Dorothy Blythe Wright

Of

HUCKNALL and MANSFIELD BRANCH,
NOTTINGHAM DISTRICT

In Grateful Remembrance, we, who were befriended by Harry Wright, pause to pay tribute to his memory. His was a sincere friendship so deep that time has but hallowed the remembrance in our hearts. Time shall not erase the memory of his ready smile, nor dim his devotion to the Church of Jesus Christ of Latter-Day Saints.

We who benefited most by knowing him, therefore, take this opportunity of confirming our appreciation with the following signatures:

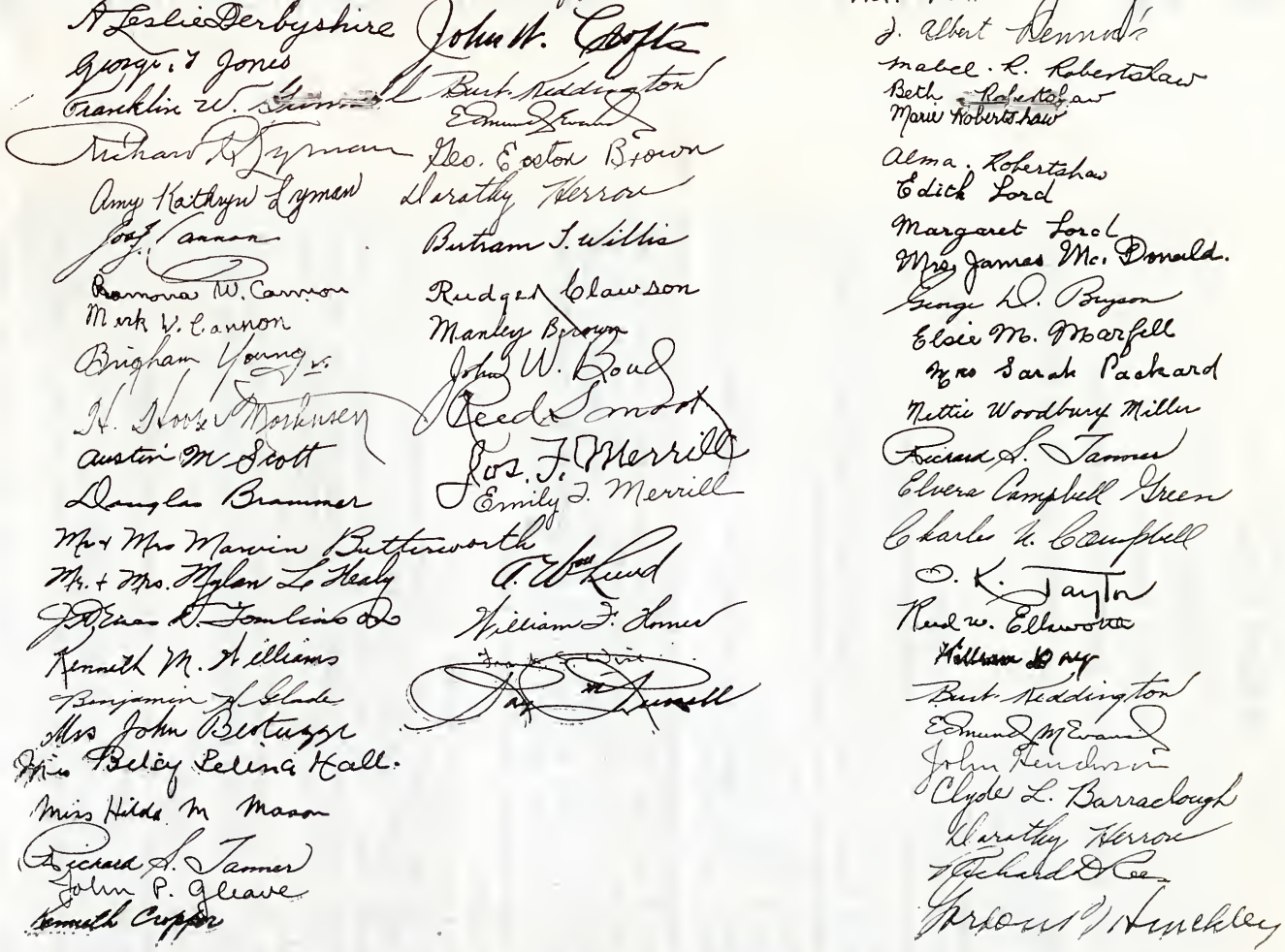
We want to take this opportunity to send our good wishes to the members of the Church and all of our many friends all over the British Isles. We also want you to know that we are thinking of you in these trying times.

Always your friends

Ofc B. M. A.

J. Sterling Astin
Edwin H. Lambert - Gillett R. Langton
Ralph W. Hardy
Ferron Forsgren
Dale L. Barton
Jesse Mounch
Anderson Moyes
Willard L. Fullmer, Jr.
Eagle C. Hansen
Richard G. Smith
Laura Derbyshire
Elvera Campbell Green
Leslie Derbyshire
John W. Coffin
George F. Jones
Franklin W. Sumner
Burk Reddington
Edmund Sumner
Richard D. Lyman
Geo. Easton Brown
Anna Kathleen Lyman
Dorothy Ferron

Alma J. Larkin
R. Homer Durham
Adrian Cannon
Mr. + Mrs. W. J. Telford
J. Albert Dennis
Mabel R. Robertshaw
Beth Robertshaw
Mary Robertshaw
Alma Robertshaw
Edith Lord



Added Upon

A STORY

By Nephi Anderson

PART SECOND—SECTION XII (continued)

THERE was another long silence as they looked at each other across the table.

"Yes," he said.

"Next week?"

"That was my intention—yes."

"And we were to be married next month?"

"Yes—"

"Well, I want to tell you, Henrik, that if you join those people the wedding day will have to be postponed."

"For how long?"

"For a long, long time."

"Well—I had thought to be baptized next week; but, of course, I can postpone it."

"For good, Henrik—say for good."

"No; I can't say that; for a little while—to please you, to let you think a little longer on the matter. I want you to choose deliberately, Marie. There need be no undue haste. I don't want you to make up your mind unalterably to reject me because of the step which I am going to take."

"I have already made up my mind."

"Marie!"

"You must choose between me or—"

"Don't say it, don't; you'll be sorry some day, if you do; for the less said, the less there is to retract."

Marie arose. "I'm not going to take anything back," she answered with forceful anger. "I thought you loved me, but—I—have been mistaken. I shall not annoy you longer. Good night."

He arose to follow her. "You need not come with me," she added. "I shall see Selma, and she will accompany me home—not you."

"Very well, Marie."

She turned at the door. "Will you not promise?"

"Promise what?"

"Not to do as you said—not to disgrace—"

"Marie, where the light shines, I must follow; where the truth beckons, I must go. I—"

With a low cry the girl turned and fled from the room.

SECTION XIII.

"The Lord alone did lead him."—Deut. 32: 12

One beautiful summer evening, Henrik Bogstad was baptized in the waters of the Christiania fjord. After that, the truths of the gospel appeared clearer than ever, and still whisperings of the Spirit, to which he now had legal right, testified to his spirit that he was in the way of salvation, narrow and straight perhaps, but glowing with a light that comforted and cheered.

He told none of his family or friends of his baptism. They had already rejected him as far as they could, and they asked him no questions. His sister would hardly speak to him, and Marie cut him openly. His many uncles, aunts, and cousins were cold and unfeeling. His mother, though feeble, and sinking slowly, was the only one of his family that he could talk to.

About Midsummer the mother died. Then Henrik spent most of his time at Nordal. There was peace in the solitude of the pine-clad hills, there was comfort in the waving fields of grain and the clear-flowing streams. The lake spread out to his view from his window, and he gazed at its beauty, sometimes his mind wandering from the Dahl home on the island westward to unknown America. And America had a new meaning for him now. Before, it had been simply a new wonder-land, with untold possibilities in a material way; but added to this there was now the fact that in America the Latter-day Zion was to be built; there the people of God were gathering, were building temples, preparatory to the glorious coming of the Lord.

Henrik soon caught the spirit of gathering, but he quenched it as much as possible. His brethren in the gospel advised him to remain where he was and do his full duty to his sister and their interests. This he tried to do. He would not quarrel with Selma, but was exceedingly patient and considerate. He would "talk religion" with any of his friends who expressed a desire to do so, but he would not contend.

After the harvesting was over that summer, Henrik directed his attention to another line of work, pointed out to him by the New Light. He gathered the genealogy of his forefathers. His was a large family, and when he searched the old church records at Nordal, at Christiania, and at a number of other places, he found that the family was an old and prominent one, reaching back to the ancient Norsemen. He derived a peculiar satisfaction in this work, and he extended his researches until he had a large list of names on his mother's side as well as on his father's. "Among these there are many noble and true," thought Henrik. "Many will receive the gospel in the spirit world, and all will have the opportunity. I shall have the necessary earthly work done for them. If my labours for the living will not avail, my dead ancestors shall have their chance. Who knows but even now the gospel is being preached to them, and many of them are looking eagerly for someone to do their work for them." The thought filled him with enthusiasm.

(To be continued)

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XVIII—HOT DRINKS

"Hot drinks are not for the body or belly."

The Meaning of "Hot Drinks." When the Word of Wisdom was first promulgated in 1833, the question was at once asked: What is the meaning of "hot drinks?" Was it an injunction against consuming beverages so hot as to burn the tongue or mouth? That did not seem reasonable. Did it mean that the consumption of warm drinks should be reduced? That did not, even in that day, seem so unreasonable, for it was recognized that the stomach lining might be made unduly sensitive by frequent large ingestions of hot liquids. In fact, some clinical results of the modern day indicate that hot beverages, continuously used, predispose the stomach to certain serious disorders.

The question concerning the meaning of "hot drinks," as used in the Word of Wisdom, was at last brought to the Prophet Joseph Smith. He defined "hot drinks" as tea and coffee, the two common household beverages of the day. Joel H. Johnson, with whose family the Prophet was intimate, relates that on a Sabbath day in July (1833) following the giving of the Word of Wisdom, when both Joseph and Hyrum Smith were in the stand, the Prophet said to the Saints: "I understand that some of the people are excusing themselves in using tea and coffee, because the Lord only said 'hot drinks' in the revelation of the Word of Wisdom. Tea and coffee are what the Lord meant when He said 'hot drinks.'" On March 17th, 1838, when the body of Seventies were preparing for their pilgrimage to the "land of Zion," they agreed that they should see to it that "the commandments are kept, and the Word of Wisdom heeded, that is, no tobacco, tea, coffee, snuff or ardent spirits of any kind to be taken internally." Sometime later, in 1842, Hyrum Smith, the Prophet's brother, in speaking upon the Word of Wisdom concerning the term "hot drinks," said, "There are many who wonder what this can mean, whether it refers to tea or coffee, or not. I say it does refer to tea and coffee." Brigham Young, who, as the President of the Council of Twelve, was very near to the Prophet, always taught that "hot drinks" meant tea and coffee.

He once said:

"I have heard it argued that tea and coffee are not mentioned in the Word of Wisdom; that is very true; but what were the people in the habit of taking as hot drinks when that revelation was given? Tea and coffee. We were not in the habit of drinking water very hot, but tea and coffee—the beverages in common use."

Moreover, from the time that the Word of Wisdom was received, until the present day, the Church as a whole has understood and taught that the term "hot drinks" refers to tea and coffee and all similar beverages. This definition may be ex-

tended to include all drinks whether hot or cold in temperature which, like coffee and tea, contain any stimulating substance, for such are detrimental to health.

This definition of "hot drinks" furnishes the key to this part of the Word of Wisdom.

One may well ask: what has modern scientific investigation to say about this definition of the term "hot drinks"? Has the statement been interpreted arbitrarily or are there good scientific reasons why such drinks are injurious to human welfare?

Historical. Coffee and tea are among the oldest beverages used by man. The origin of their use is lost in antiquity. Coffee appears to have come from Abyssinia, the present Ethiopia, and from the neighbouring countries, especially Arabia. Tea on the other hand has come from the Far East, India, China, where it has been used from time immemorial.

Both coffee and tea made their appearance in Europe towards the middle of the seventeenth century, about the time of the introduction of tobacco. Today, coffee and tea are the most widely used beverages of man.

Joseph Smith was not the first to advise against the inclusion of coffee and tea in the human dietary. Mohammed, in the Koran, forbade the use of coffee (also alcohol). At various times, men, observing the deleterious effects of these drinks upon the human system, have written and spoken against them. Even laws have been passed against coffee and coffee houses.

Composition of Coffee and Tea. At the time of the receiving of the Word of Wisdom little was known of the composition of tea or coffee. The study of the ingredients of the natural products of the plant kingdom was in its infancy, as indeed was the whole science of chemistry. It was of course assumed, since these beverages had a distinct effect upon the body, that they contained some "active principle."

In 1821, a white, silky substance, odourless and bitter to the taste, was extracted from coffee and named caffeine. Six years later, the same substance was found to exist in tea. Thousands of chemical analyses of tea and coffee have been made during the last century. Coffee contains small quantities of several substances of questionable value to man, such as trigonelline and the depsides; and also from one to two per cent. of caffeine. Tea, in addition to several other somewhat harmful substances, contains three to six per cent. of caffeine and over ten per cent. (at times as high as 25 per cent.) of tannin. A small quantity of tannin is found in coffee also. A cup of tea or coffee contains about one to one and one-half grains of caffeine.

Caffeine has been shown since that time to be one of a series of chemical compounds known as purin derivatives. These compounds, alkaloids, are found rather widely distributed in the plant kingdom. In their chemical nature they are related to urea, a waste product of the animal body. Whether these purin derivatives, alkaloids and poisons, are the products

of the disintegration of the protein substances in the plant, as the corresponding substances are formed in the animal body, is not yet known. The suggestion has been made that they serve the purpose, because of their taste and after effect, of protecting the plant against destruction by wild animals.

Three substances are of special concern in the study of "hot drinks": caffeine and its near chemical relatives, theophylline, and theobromine. These have to some degree the same or similar physiological effects. They are usually associated in nature, though caffeine predominates in coffee and tea, and theobromine in chocolate and cocoa. The special importance of theophylline is that it is made synthetically and is no doubt often used in commercial beverages.

Effects Upon the Body and Mind. Caffeine found in tea, coffee, and other foods and drinks, is a drug, an alkaloid, related to some of the most violent of poisons. When it enters the human body, it produces at first a feeling of stimulation, followed in due course by a period of depression, relief from which is sought by the use of more caffeine. It is, therefore, habit-forming, so that the power of the will is weakened. It deceives the user into the belief that he is better off, when in fact he is laying the foundation for an increasingly worse condition. The causes that led to the taking of the drug remain just the same, for they cannot be removed by drug taking. Drugs cannot build up the body; they merely mask the truth, temporarily. Only by natural processes such as rest and proper food can fatigue be overcome and new power acquired. Like all other drugs of its class, these alkaloids—caffeine, theobromine, theophylline—fasten their hold upon the victim with a firm, unyielding grasp.

In recent years, it has been found that trigonelline, which occurs in coffee to the extent of about one-fourth of one per cent., may act as a poison upon people with "acid" stomach. Trigonelline is hydrolized by acids into methyl nicotinic acid, a near relative of nicotine. This acid is a poison to the human body. An "acid" stomach changes the trigonelline into this injurious acid, often with serious results. Aged and sedentary people, for this reason, if for no other, should avoid the use of coffee.

(To be continued)

A HUNDRED YEARS AGO

From the "Star," July, 1940

"Elder John Page preached on the Gentile nations who were to live by the sword, the description he gave of them was true and laughable; for instance, when England and America were at war, they each had their chaplains praying for victory; saying, 'Lord, give us victory over our neighbour Christians.' Then the battle began. cannons roaring, guns firing, swords clashing, etc. If the Lord answered their prayers, they would be like the story he had heard of the two cats which ate each other up."

"LOVE THY NEIGHBOUR EVEN AS THYSELF"

(Continued from page 484)

set aside my tithing, and as soon as the mails go through I will send it on to you. Why, oh why does the Lord persecute me like this?" But in conclusion he added: "Perhaps it is all for the best."

A card came a few days later: "I am going to take a job out in the little town of Perecyn as a humble school teacher, where I can make enough to at least buy me a few crusts of bread."

He was employed there for three days, when that tiny state of Central Europe, Sub-Carpathian Russia, was drenched in blood by the Hungarian hordes which swept over it. Men, women and children by the hundreds were left dying in the streets. He and nine of his Ukrainian companions were routed out of bed at five o'clock one morning and thrown into prison. After twenty-four hours of intense suffering they were called before a military court consisting of one man in the uniform of a Hungarian officer. He had the sole right to say, "You live," or "You die." The ten men came before him. They were asked two questions: "How long have you been in this country?" and "What is your religious affiliation?"

Our brother led the others. To the first question he replied that he had been there so and so many weeks.

"What is your religious affiliation?"

"I am a member of the Church of Jesus Christ of Latter-day Saints. Sometimes they call us 'Mormons.'"

"Mormons? Mormons? I have heard of you folks. I have read of you in the newspapers of Budapest. I hear your people have done some good in this world." A tense moment of hesitation and then, "You go free."

His nine companions came up after him. They were asked the identical questions. Being no more guilty than he himself, they were nevertheless condemned to death, and shot down in cold blood before the sun went down that day.

Our faithful members will be protected, brothers and sisters. Were this the only incident I might be sceptical in thinking that it was perhaps a chance occurrence. But we have seen many cases of providential care and protection. Some of the Jewish members of our Church, despite the anti-Semitic programmes, have been preserved, and we have seen it. The Gospel of Jesus Christ means everything to them. Does it mean everything to you?

I know that God lives and it has been a testimony to me to live among these people who placed their trust in Him. I know that Joseph Smith is a prophet of the Lord, even as they know it. I give you this testimony in the name of Jesus Christ. Amen.

★

BIRMINGHAM DISTRICT CONFERENCE SCHEDULED

Birmingham District Conference will be held in the Handsworth Chapel, Booth Street, Handsworth, on Saturday and Sunday, July 6th and 7th. Officers' Union meeting will be at 6.30 p.m. Saturday, followed by a social. Sunday sessions will be at 10.30 a.m. and 2.30 and 6.30 p.m. Mission Authorities will be in attendance.

Bristol District Conference

THE first session of the Bristol District Conference was held at the L.D.S. Hall, Bristol, at 3.0 p.m. on Sunday, June 23rd. Mission President Andre K. Anastasiou presided and District President William McCormick conducted. Speakers at this session were Branch President Herbert S. Millard who spoke on the "Love of God for us and our Duty to Him in return," Brother H. E. Neal on "The events happening during these last days," Sister McCormick on the "Preparation for Christ's Second Coming," Sister Millard who appealed for the good will of all sisters, the closing speaker being Sister Anastasiou (British Mission Relief Society President) who dealt with the "Work and Duties of the Relief Society." During this service Brother Hugh Abbey Thornton was ordained a deacon under the hands of President Anastasiou, who also rendered a solo, "Joseph, The Seer." Number present 44.

At the evening session President McCormick was the first speaker, his text being "Stand ye in Holy Places." President Anastasiou was the concluding speaker who spoke on the text, "If ye love me, keep my commandments," and promised that those who were faithful would come forth in the morning of the first resurrection at the time of the Second Coming of Christ. Attendance 43.

★

PERSONALS

CRAVEN - NEWSOME — The marriage of Sister Marie Craven to Brother William R. Newsome took place on Saturday, June 15th, at the Woodlands Street Chapel, Bradford. Brother Newsome is serving as a Private in the R.A.S.C. The ceremony was performed by President Fred Laycock of the Leeds Branch.

PULMAN-JONES — On Monday, June 17th, Sister Florence Ellen Pulman (Merthyr Tydfil, Wales) was married to Mr. Frederick Jones of Hammersmith, London, at Ravenslea Chapel (South London Branch). A number of relatives and friends were present. Elder George Pitts performed the ceremony, after which the reception was held at the bride's new home.

★

DEATHS

JAQUES—Sister Florence Jaques passed away on May 27th, aged 77 years. The interment took place at Batley Cemetery and the burial service was conducted by President Fred Laycock. A memorial service was held in the Batley Hall, Sunday, June 9th.

MARSHALL — Francis Marshall, Senr., passed away on May 29th and was buried at Cruden Churchyard on the 2nd June. He was the oldest member of the Aberdeen Branch, having joined the Church in November, 1909. He was ordained a Priest in 1910, and an Elder in 1913. During the last war he presided over the Aberdeen Branch and was a faithful member and a keen student and preacher of the Gospel.

★

BIRTH

LAYCOCK—A daughter was born to Sister Kate Laycock of Leeds District on Friday, June 7th. Both Mother and baby are well.

★

PLEASE NOTE

DISTRIBUTION of "Stars" to members of the Church serving with the troops in France has now been discontinued for obvious reasons. The Circulation Dept., 5, Gordon Square, London, W.C.1, would be obliged for any new addresses in England.

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

★

Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
*L. D. S. Hall,
Over 9, Church St.

Airdrie:
†L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
*L. D. S. Hall,
Well Lane.

Belfast:
†Arcade Buildings,
122, Upper North St.

Birmingham:
L. D. S. Chapel,
23, Booth Street.
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Chambers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
Off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall, Zion Rd.,
off Clarence Road.

Burnley:
§L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel.
15, Broad Street,

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
Off North Place,
Cheltenham.

Clayton:
*Central Hall.

Derby:
Unity Hall.

Doncaster:
*L. D. S. Hall,
Trafford Street.

Dublin:
†L. D. S. Hall,
8. Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4B. Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L.D.S. Hall,
Back of 13 Church St.

Halifax:
*L. D. S. Hall,
35, Brinton Terrace,
Off Hansen Lane.

Hucknall:
*Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
*L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd N.16.
Ravenslea Chapel,
149, Nightingale Lane
S.W.12.
57, King Alfred's Ave
Catford.
58, Wellesley Road,
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall.
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road.
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
Off Linthorpe Road.

Nelson:
*L. D. S. Hall,
10, Hibson Road.

Northampton:
*L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street

Preston, Lancs:
L. D. S. Hall,
44, Avenham St.
Off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff St.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
*L. D. S. Hall,
100, Main Street.

South Shields:
L.D.S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
Nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L D. S. Chapel,
7, Osborne Road.

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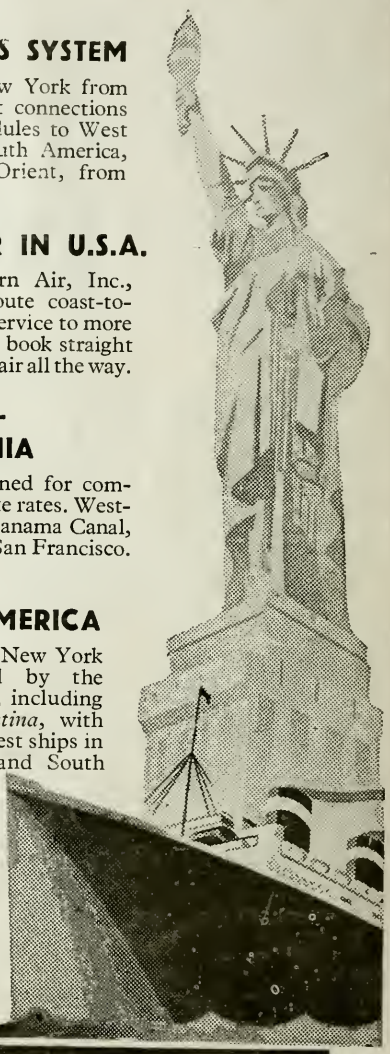

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